॥ श्रीमूकपञ्चशती ॥

मूकंकरोतिवाचलम् पङ्गुंलन्कयतेगिरिम्

यत्कृपातमहम्वन्दे परमानन्दमाधवम् ॥

The dumb turns eloquent; the lame scales mountain peaks and is ever joyous when blessed by the *Paramananda Swaroopa*, *Madhava*.

The word came sometime in October that I translate *Muka Pancasati* and put it up in the web. The Dumb’s Five hundred is the outpourings of the inspired poet when blessed by *Kanci Kamakshi*. The poet’s oneness with the divine is there for us all to read, recite, enjoy and endeavor. For one, who knows neither words nor their meanings, nor prose or poetry, to translate a work in a language which I would like to but yet to learn is a task beyond comprehension. A Translation to be true must transcend the literal and get into the spirit of the original. A work meant for the web means worldwide audience. Can I do justice? *Devi Kamakshi* and *Pujya Acarya* may guide me. If they decide and bless, impossible becomes possible. Blessed with suggestions and guidance from scholars like Prof. Dr. R. Sankarnarayanan, armed with few earlier tamil translation works, I embarked upon the mission. It took time due to multi-various reasons. Proof of the pudding is in eating. If *Pujya Acaryas* are satisfied and the target audience is happy then it is divine grace.

** Words like *Ananda*, *moksha* are used as they convey the meaning better. We do not really have the right words in English to bring out the purport.

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Kanci, Kamakshi and Kavi.

श्री मात्रे नमः।

कारणपरचिद्रूपा काञ्चीपुरसीम्नि कामपीठगता

Sri Matre Namah. KaaraNapara chidrupa.

Sri Mata, Divine Mother, Sakti, as the Supreme Being is the guiding principle of *Saktism* or *Sakta theism*. She is also seen as the *Mahamaya* who transcends the trine *Brahma, Vishnu and Siva*. Thus, *Matriletry*, worship of this Divine Mother is essence of *Saktism*. Since ages, many have crafted, guided and attained the aspirer to ultimate *Mukti*. *Vama* and V*aideeka* are the two main *margas* here. *Adi Acarya* has been the leading force in formatting and propagating the *Advatic Saktisam* on the lines of *Vaideekamarga*. On these lines we see the installation of *Sriyantras*, and *Srividya Puja* by *Bhagavatpada* in selected places. *Sri Kanci* is foremost among those places in such that, here, he not only installed the *SriYantra* in the temple of Kamakshi, but also established a *Sankara Pitha* to continue the work he had begun.

With a well-recorded history since medieval times, the very city designed like *Sriyantra* with *Sriyantra* for worship in the one and only *Kamakshi* temple, no doubt *Kanci* is the city par excellence. *Nagarshu Kanci.* More than thousand temples covering a wide-ranging time frame with no special sanctum sanctorum for the feminine consort makes this famed temple city and *Kamakshi* seated in the central point, the *bindu stana* unique. It has always been a centre of learning and the paradise attracting scholars from far and wide. *Kamakshi* and *Kanci* are inseparable.

Siva and Sakti, Matter and energy is considered the efficient and material cause of this creation. In *Saktism*, besides viewing the *Reality Absolute* as the Universal Mother, She is also seen as the consort of *Siva*. Merger of *Siva and Sakti* is supposed to be the final liberation. Divine plays are enacted for the benefit of mankind. The mother Goddess as *Dakshayani*, her anger, her quitting her body in the sacred fire is one part of the leela. The ensuing disturbance of Lord *Siva* and *Vishnu* dismembering the mortal remains of the *Amba* is the next part. Where the remains fell, they formed the sacred fifty-one *Sakti-kshetra*. Sri *Kanci* is where the *Nabhi* fell. It is the *Kamapitham* and She is *Kamakshi*, the divine power who is personification of *Kama* as consort of *Siva*. Also She is that Supreme Being beyond all *Kama* and whose grace makes us also transcend *kama*, the mundane desires and

aspire for the true *Ananda*. The girdle that decorates the women is called *Kanci*. After the *Dakshayaga, Amba's* next birth is as *Himavati*, the daughter of *Himavan*, the king of mountains. She after her penance rejoins her lord in *Kailasa*. The famed *leela* of *Manmata* being burnt by *Siva* and revived back into a bodyless state of *Ananga* is enacted here only. Once when both *Mahadeva* and *Amba* were engrossed in their love-play, *Amba* in a momentary lapse covers the eyes of her lord with her palms. Aren't they the eyes of light for the universe, the Sun and the Moon? The act plunges the universe into darkness and chaos. *Amba* descends to the earth to observe penance for her mistake. The chosen land for the divine penance was the *Kampa teera*, the riverbed of *Kampa*, the shade of a unique Mango tree on that girdle around the world, that beauteous place *Kanci*. Here *Amba* takes her birth as *Katyayani*, the daughter of *Maharishi Katyayana*. If she did the penance as the *Aparna* when she was Himavati, now She chooses to do it standing on sharp edge of the needle. The mango tree is unique as it is the *Ekambra* with the four Vedas as its branches. The *linga* under the tree is the *Ekambranatha*. The *Kampa* flooded, *Amba* embraced her *linga* to save it from the vagaries of flood and she unites with her *Deva* once again. There are many *leelas* of *Amba* connected to *Kanci*. One may need a separate work to cover all that. The *bilakasa* has a special significance as on tamil month *Ippasi(Aswina) moola*, *Amba* is supposed have manifested to enact some more of her divine play.

History tells us that two at least two have turned into renowned poets par excellence from their from their dumb mute or illiterate state by the divine grace of *Amba*. *MahaKavi Kalidasa* ever remained the slave of Mother *Kali, Kali dasa*, while the other was *Muka Kavi*, the ever dumb-mute still a poet. He was the dumb mute doing service in the *Kamakshi* temple when one fine day blessed by the divine turns into an eloquent and inspired poet. The *Kavi* from this highly evolved stage of oneness with the divine pours out his experience. We see many autobiographical references of this in *Muka Pancasati* itself. *Muka*'s Five Hundred, the five hundred gems, the spontaneous outpouring of a true devotee in five parts of hundred each. Each has a title that specifies the contents of that hundred. The first hundred is in *Arya* meter, talking of the great *Arya the Amba*, hence *Arya Sataka*. Once we have been introduced the superior being, surrender unto her feet is the *Padaravinda Satka*. Praise be to the *Amba* is the *Stutisataka*. The power of Her benevolent glances is *Kataksha Sataka*. Her gentle smile and its grace rules the *Mantasmitha Sataka*. *Muka kavi* is probably the *Mukharbhaka Sankara*, the twentieth *Acarya* in the great tradition *Kanci* mutt who guided

the mutt and its devotees for thirty-nine long years somewhere around 6th century A.D. A *Sankara Pitha* is established on the principles of non-dualism ie *Advaita*, *Siva puja* and *Srividya*, on *Vaideeka Sampradaya*. *Kancimutt* follows the route of *Adi acarya Sankara Bhagavatpada*. *Kanci Kamakshi* is their ruling deity. *Muka*'s poetry gives us the glimpses all this and more. The essence of the mantras, the associated *tantra*, *yantra*, *mantra*, *the serpentine kundali* and its power, and above all the experience of the non-dualism, the total oneness with the divine all are there in the *Kavi*'s five hundred. You take what you can from it. *Kamakshi* rules the heart, mind and soul of the *Kavi*. She is all in all for him. May that *Sri Mata*, that *Karanaparacidrupa*. *Kanci Kamakshi forever be our guiding force*. May her benign grace protect us always.

Valli Maragath

॥ श्रीः ॥

॥ श्रीमूकमहाकविप्रणीता ॥

॥ श्रीमूकपञ्चशती ॥

॥ आर्याशतकम् ॥

कारणपरचिद्रूपा काञ्चीपुरसीम्नि कामपीठगता ।

काचन विहरति करुणा काश्मीरस्तबककोमलाङ्गलता ॥ १ ॥

1. The Supreme Being that which is the primal cause of the creation, whose creeper-like pliant body is as tender and as red as the cluster of saffron buds, that embodiment of compassion enacts its eternal play seated in the pedestal of *Kama*, that is *Kanci*.

   **Para Brahman* is *Reality Absolute*. But, It also takes the form of *Caitanya*

swaroopa. The *triputi* of creator, creation and the created is thus *leela* of this *Chitroopa*. Hence it is the *Karana*, the material cause of this creation. That *Para Brahman, Karanapara chitroopa* is *Kanci Kamakshi*. From the unmanifest to the manifest *Devi*'s divine presence first seen as a reddish tinge.

कंचन काञ्चीनिलयं करधृतकोदण्डबाणसृणिपाशम् ।

कठिनस्तनभरनम्रं कैवल्यानन्दकन्दमवलम्बे ॥ २ ॥

2. I depend on the unique form who resides in *Kanci*, who holds in her hands a bow, an arrow, an elephant-goad and a noose and whose physique is bent a little due to the weight of its bosoms, firm and stable in shape and who is the very root bulb of bliss called liberation.

* *Kamakshi* is the very root of the final emancipation and she alone can liberate the *Sadhaka*. The *Ayudhas* or the weapons symbolically show that. The bow symbolizes the mind and the five arrows the worldly pleasures. When they are under tight leash, desires are conquered. The noose controls the passion and the elephant goad destroys the anger thus krodha also is eradicated and *Kamakshi* blesses the *Sadhaka* with the final *Moksha.*

चिन्तितफलपरिपोषणचिन्तामणिरेव काञ्चिनिलया मे ।

चिरतरसुचरितसुलभ चित्तं शिशिरयतु चित्सुखाधारा ॥ ३ ॥

3. She, who is ensconced in *Kanci* is the *Chintamani*, the wish-fulfilling gem. Constant sustained good conduct makes her easily attainable. She is the reservoir of nectar of pure consciousness. May that *Anandaswroopa* cool my conscious mind.

   **Chintamani* is that fabulous gem which is supposed to yeild to one who posses that all his desires. Similarly *Kamakshi* will shower on the devotee all his desires.

   * चित्सुखाधारा_ चित्सुखाधारा Indicative of the *Srividya* tradition.

कुटिलकचं कठिनकुचं कुन्दस्मितकान्ति कुङ्कुमच्छायम् ।

कुरुते विहृतिं काञ्च्यां कुलपर्वतसार्वभौमसर्वस्वम् ॥ ४ ॥

4. The entire wealth of the king of mountains, *Himavan*, that has curly hair, firm bosoms and beauteous smile like that of the fragrant jasmine and glowing body as red as saffron is playing its divine sport in *Kanci*.

* *Kula Parvavatas* are the eight mountains holding up the mother earth. *Himavan* is the chief of them by virtue of being the father of *Himavati/Uma*.

पञ्चशरशास्त्रबोधनपरमाचार्येण दृष्टिपातेन ।

काञ्चीसीम्नि कुमारी काचन मोहयति कामजेतारम्॥ ५॥

5. At *Kanci*, that Maiden with her glances that are teacher par-excellence of the sastra of the five arrows stupefies the conqueror of *Kama*.

*Lotus, Ashoka, Mango, Jasmine and Blue hued water lilli flowers form the armory *Kama/Manmata*. By the grace of *Amba*, when the gentle flower arrows hits, one wilts. Not even *Siva*, the conqueror of all desires could escape their power. When the flower arrow hit Him, *Siva*'s third eye opened, *Manmata* lost his body but won the battle. *Mahadeva* felt the pangs of love towards *Devi*.

परया काञ्चीपुरया पर्वतपर्यायपीनकुचभरया।

परतन्त्रा वयमनया पङ्कजसब्रह्मचारिलोचनया॥ ६॥

6. That great female resident of *Kanci* who has weighty bosoms, whose eyes are similar to soft lotus petals, we are enslaved by her.

* Her *darsan* makes us completely forget ourselves.

ऐश्वर्यमिन्दुमौलेरैकत्म्यप्रकृति काञ्चिमध्यगतम्।

ऐन्दवकिशोरशेखरमैदंपर्यं चकास्ति निगमानाम्॥ ७॥

7. The ultimate purport of *Vedas*, the *Pure Brahman* effulgent in the middle of *Kanci*, with her crown of moon is the very lordship of the crescent moon headed *Siva* and is in total non-dual unison with him.

*Both *Siva* and the *Sakti* wearing the crescent moon in their head show their non-duality. *Siva's* power operates through *Sakti* but they are always *SivaSakti*.

श्रितकम्पसीमानं शिथिलितपरमशिवधैर्यमहिमानम्।

कलये पाटलिमानं कंचन कञ्चुकितभुवनभूमानम्॥ ८॥

8. I think upon that form in pale red colour ensconced on the banks of the torrential *Kampa* who shattered the resolve of *Paramasiva* and has enveloped the whole of the universe.

* All the worlds are under her control.

आदृतकाञ्चीनिलयमाद्यामारूढयौवनाटोपाम्।

आगमवतंसकलिकामानन्दाद्वैतकन्दलीं वन्दे॥ ९॥

9. I bow to the *kandali*, that non-dual primordial supreme bliss, which inhibits the venerable *Kanci*, that majestic youthful pride in ascension, and the buds of which called Upanishads are ornamentation to the scriptures.

**Kandali:- nilavalai or kalvalai* –a plant with red flowers.

Here principle *Advaita* is indicated.

तुङ्गाभिरामकुचभरशृङ्गारितमाश्रयामि काञ्चिगतम् ।

गङ्गाधरपरतन्त्रं शृङ्गाराद्वैततन्त्रसिद्धान्तम् ॥ १० ॥

10. I take refuge in the final conclusion of the sastra of the non-duality of the erotic sentiment that is learnt only in *Kanci*, to which the bearer of *Ganga* is a slave and which is adorned with passionate high breasts.

* *Advaitanubhava* is the ultimate *Ananda,* happiness.

काञ्चीरत्नविभूषां कामपि कन्दर्पसूतिकापाङ्गीम् ।

परमां कलामुपासे परशिववामाङ्कपीठिकासीनाम् ॥ ११ ॥

11. I pay homage to that crown jewel of *Kanci*, that most excellent form of the sixteen kalas, who from her chosen seat, the left thigh of *Paramasiva* revives *Manmata* with her single glance.

*16 *Kalas:- shodasa kalas –Srividya* tradition.

कम्पातीरचराणां करुणाकोरकितदृष्टिपातानाम् ।

केलीवनं मनो मे केषांचिद्भवतु चिद्विलासानाम् ॥ १२ ॥

12. The Supreme Being is roaming on the banks of *Kampa*, with tiltilating benevolent eyes. May my mind perceive at least some of her amorous pastime.

*One cannot comprehend the divine plays in its entirety. May we succeed in some at least.

आम्रतरुमूलवसतेरादिमपुरुषस्य नयनपीयूषम् ।

आरब्धयौवनोत्सवमाम्नायरहस्यमन्तरवलम्बे ॥ १३ ॥

13. She at the dawn of her youthful excerbance is the feast of ambrosia to the eyes of that *Foremost Purusha* dwelling at the base of the Mango tree and is the very essence of the sacred tradition called *Amnaya.* I meditate upon Her.

**Amnaya:* - the sacred and secret tradition of *Sri Vidyopasana.*

अधिकाञ्चि परमयोगिभिरादिमपरपीठसीम्नि दृश्येन ।

अनुबद्धं मम मानसमरुणिमसर्वस्वसंप्रदायेन ॥ १४ ॥

14. My mind is fastened to that traditionally followed doctrine whose wealth of redness is visible to the greatest of yogis in the exalted primeval *Sakti Peeta* that is *Kanci.*

* Here one can infer that the *Kamakoti Peeta* is the first and foremost of the *Sakti Peeta*, the *Acaryas* heading the *Peetas* were *yogins* of the highest order and *Muka Kavi* said to be the 20th *Acarya* of the *Kamapeeta*.

अङ्कितशंकरदेहामङ्कुरितोरोजकङ्कणाश्लेषैः ।

अधिकाञ्चि नित्यतरुणीमद्राक्षं कांचिदद्भुतां बालाम् ॥ १५ ॥

15. In ancient *Kanci* I see an ever youthful, wonderful young maiden who while tightly embracing her lord *Sankara* makes a mark on His *Linga Swaroopa* with her bangles and bud like tip of her breasts.
*On the banks of *Kampa*, out of loose sand the *linga* was built and while embracing it tightly it gets marked. Even today we can see in the *Ekambareswar* these marks.

मधुरधनुषा महीधरजनुषा नन्दामि सुरभिबाणजुषा ।

चिद्वपुषा काञ्चिपुरे केलिजुषा बन्धुजीवकान्तिमुषा ॥ १६ ॥

16. A certain supreme spirit has taken birth to the range of mountains with a brilliant red form that surpasses the redness of the hibiscus. It has sweet sugar cane as its bow and fragrant flowers as its arrows. That personification of transcendental consciousness, which is frolicking in *Kanci*, fills me with happiness.
*Everything about her is sweet and fragrant. She is naturally the source of all happiness for us.

मधुरस्मितेन रमते मांसलकुचभारमन्दगमनेन ।

मध्येकाञ्चि मनो मे मनसिजसाम्राज्यगर्वबीजेन ॥ १७ ॥

17. In the midst of *Kanci* with bewitching smile and a slow gait due to the heavy bosom, the certain source of the pride of *Manasija* (Lord of Love) is delightfully playing and my mind is happily engrossed in it.

**Manasija* is proud that he could initiate the pangs of love in the lord by the divine grace of *Devi*.

धरणिमयीं तरणिमयीं पवनमयीं गगनदहनहोतृमयीम् ।

अम्बुमयीमिन्दुमयीमम्बामनुकम्पमादिमामीक्षे ॥ १८ ॥

18. *Amba*, the *Primal Mother* on the banks of *Kampa* manifests eightfold as Earth, Sun, Air, Space, Fire, master of the sacrificial fire, Water and Moon.

**Amba* manifests as the *Ashtamurthy* during creation. They are none other than *Amba* herself.

लीनस्थिति मुनिहृदये ध्यानस्तिमितं तपस्यदुपकम्पम् ।

पीनस्तनभरमीडे मीनध्वजतन्त्रपरमतात्पर्यम् ॥ १९ ॥

19. That being which is hidden in the caves that are the hearts of the sages in solitude, that which is immovably absorbed in its penance, that which is the true object of the art of the fish-staffed lord, to that heavy breasted being, I pay tribute to.

* Ultimate liberation is the true purport of the art of love too.

श्वेता मन्थरहसिते शाता मध्ये च वाङ्मनोऽतीता ।

शीता लोचनपाते स्फीता कुचसीम्नि शाश्वती माता ॥ २० ॥

20. Her smile is sparkling white, her hip tiny, her principles beyond perception (words and thoughts), her glances cooling, and her breasts large, She is the eternal mother of the universe.

* *Sri Mata –La. Saha*.

पुरतः कदा नु करवै पुरवैरिविमर्दपुलकिताङ्गलताम् ।

पुनतीं काञ्चीदेशं पुष्पायुधवीर्यसरसपरिपाटीम् ॥ २१ ॥

21. She who purifies *Kanci* by her very presence. Who is amenable to the course of the arrows of flowers is thrilled by the passionate embrace of her soft supple physique by *Tripurari*, the conqueror of the three worlds. That *Kamakshi*, When will I have Her divine vision?

* Without the divine consent the arrows of *Manasija* will be powerless.

पुण्या काऽपि पुरंध्री पुङ्खितकन्दर्पसंपदा वपुषा ।

पुलिनचरी कम्पायाः पुरमथनं पुलकनिचुलितं कुरुते ॥ २२ ॥

22. That virtuous women roaming on the sandy banks of *Kampa* with her beautiful form endowed with the wealth of the flower arrowed *Kandarpa* enthralls the destroyer of *Tripura*.

* *Kulangana, Sadasiva Pathivrata – La. Saha*.

तनिमाद्वैतवलग्नं तरुणारुणसंप्रदायतनुलेखम् ।

तटसीमनि कम्पायास्तरुणिमसर्वस्वमाद्यमद्राक्षम् ॥ २३ ॥

23. The First being, ever youthful, with a matchless thin waist, with a traditional identification to the redness of the raising sun has been sighted on the banks of *Kampa* by me.

* *Nitya youvana – La. Saha*

पौष्टिककर्मविपाकं पौष्पशरं सविधसीम्नि कम्पायाः ।

अद्राक्षमात्तयौवनमभ्युदयं कंचिदर्धशशिमौलैः ॥ २४ ॥

24. On the land bound by *Kampa*, I envisage the consequence of Kama’s actions to promote his growth, the fortune of the Lord with a crown of rising moon in its captivating youthful form.

* *Kavi* always points out that *Kamakshi* is the fortune, wealth, power et all of *Siva.*

संश्रितकाञ्चीदेशे सरसिजदौर्भाग्यजाग्रदुत्तंसे ।

संविन्मये विलीये सारस्वतपुरुषकारसाम्राज्ये ॥ २५ ॥

25. I dissolve into that prowess of the kingdom knowledge whose abode is *Kanci* and who adorns its hair with that which wilts the lotus.

*Lotus blooms when the Sun rises and closes when sun sets. It wilts when moon rises.

मोदितमधुकरविशिखं स्वादिमसमुदायसारकोदण्डम् ।

आदृतकाञ्चीखेलनमादिममारुण्यभेदमाकलये ॥ २६ ॥

26. I hold on to that foremost being of red tint whose Arrows are dear to the Honeybees (flowers), whose Bow is essence of sweetness (sugarcane) and who is fond of merry making in *Kanci.*

* Her five arrows are the red flowers Lotus, water lilies, *arali, ambal* and mango flowers and hence very pleasing to the Honeybees. Sugarcane is again is sweetness incarnate. Everything about her is sweet and pleasing.

उररीकृतकाञ्चिपुरीमुपनिषदरविन्दकुहरमधुधाराम् ।

उन्नम्रस्तनकलशीमुत्सवलहरीमुपास्महे शंभोः ॥ २७ ॥

27. She, the Lady of *Kanci* is the uninterrupted flow of honey from core of the lotuses that are upanishads, with her pitcher shaped breasts, is the source joyous waves of *Sambhu* from whom all that is auspicious springs forth. May we worship Her.

* The *Caitanya murthy* form we worship in *Saguna* is the very essence of the Upanishads.

एणशिशुदीर्घलोचनमेनःपरिपन्थि संततं नमताम् ।

एकाम्रनाथजीवितमेवंपददूरमेकमवलम्बे ॥ २८ ॥

28. I hang on to that indescribable unique beauty that is the very breath of *Ekambranatha*, who has swift and long Doe like eyes and who obstructs the ill effects of adverse actions of the ardent devotees.

* *Karma* and *Karmaphala*, action and reaction are the ordained circle. One has no escape from this chain. But if one surrenders to *Amba* totally, She protects her *bhaktas* from the ill effects of their own adverse *Karmaphala.*

स्मयमानमुखं काञ्चीभयमानं कमपि देवताभेदम् ।

दयमानं वीक्ष्य मुहुर्वयमानन्दामृताम्बुधौ मग्नाः ॥ २९ ॥

29. I plunge into the very ocean of eternal bliss when I see her delightfully inspiring divine form full of tenderness with her soft smiling face in her place

Kanci.
**Mantassmitha prabhapura—La Saha.*

कुतुकजुषि काञ्चिदेशे कुमुदतपोराशिपाकशेखरिते ।

कुरुते जनो मनोविहारं कुलगिरिपरिबृढकुलैकमणिदीपे ॥ ३० ॥

30. My mind is fully absorbed in that Foremost Principle that is fond of *Kanci* and desirous of decorating its headgear with that which makes the water lilies happy and that which is the shining jeweled lamp of the noble mountain.

* Water lilies bloom only when the moon raises in the sky and closes when it sets.

वीक्षेमहि काञ्चिपुरे विपुलस्तनकलशगरिमपरवशितम् ।

विद्रुमसहचरदेहं विभ्रमसमवायसारसंनाहम् ॥ ३१ ॥

31. I behold that great beauty in *Kanci* whose heavy pitcher like breasts bents its form with a torso in the tint of coral red is well armed with youthful exuberance and who is ready for the union.

कुरुविन्दगोत्रगात्रं कूलचरं कमपि नौमि कम्पायाः ।

कूलंकषकुचकुम्भं कुसुमायुधवीर्यसारसंरम्भाम् ॥ ३२ ॥

32. I bow to that Force with a shining shapely body of the hue of ruby, roaming on the borders of *Kampa*, with breasts that press the ribs on either side fully energized in the methodology of flower arrowed lord.

कुड्मलितकुचकिशोरैः कुर्वाणैः काञ्चिदेशसौहार्दम् ।

कुङ्कुमशोणैर्निचितं कुशलपथं शंभुसुकृतसंभारैः ॥ ३३ ॥

33. Our destiny is firmly bound to that good fortune, the very lord of auspiciousness as crimson as *kumkuma*, with a bud like youthful bosom and a strong affinity towards *Kanci.*

अङ्कितकचेन केनचिदन्धंकरणौषधेन कमलानाम् ।

अन्तःपुरेण शंभोरलंक्रिया काऽपि कल्प्यते काञ्च्याम् ॥ ३४ ॥

34. She is the consort shining in the heart of the Lord whose tresses that are decorated by that which makes the lotus shy and beautifies *Kanci* too.

* Moon makes the lotus shy and close.

ऊरीकरोमि संततमूष्मलफालेन ललितं पुंसा ।

उपकम्पमुचितखेलनमुर्वीधरवंशसंपदुन्मेषम् ॥ ३५ ॥

35. I constantly meditate upon the tender offspring and fortune of the chief of

mountains, fondly caressed by the Lord with hot forehead, as there is fire, amorously sporting on the riverbed of *Kampa*.
* Lord *Siva*'s third eye is the eye of fire.

अङ्कुरितस्तनकोरकमङ्कालंकारमेकचूतपतेः ।

आलोकेमहि कोमलमागमसंलापसारयाथार्थ्यम् ॥ ३६ ॥

36. I cherish that Majestic Greatness with its Bud like nipples, filled with tenderness and the core of the *Vedas*, delicately perched on the left thigh of *Ekambranatha*, the lord of the unique mango tree.
* Under the Mango tree on the banks of *Kampa*, *Amba* did her penance.

पुञ्जितकरुणमुदञ्चितशिञ्जितमणिकाञ्चि किमपि काञ्चिपुरे ।

मञ्जरितमृदुलहासं पिञ्जरतनुरुचि पिनाकिमूलधनम् ॥ ३७ ॥

37. The shining indescribable one in *Kanci* is compassion personified. The bells of Her jeweled girdle is tingling, Her tender smile is like the cluster of blossoms, Her golden slender torso is true source of treasure of the Lord with bow called *Pinaka.*
**Pinaka*, the divine bow of *Siva*.

लोलहृदयोऽस्ति शंभोर्लोचनयुगलेन लेह्यमानायाम् ।

ललितपरमशिवायां लावण्यामृततरङ्गमालायाम् ॥ ३८ ॥

38. I am fully absorbed in that charming wave nectar, the beauty that tempts the illumined pair of eyes of *Sambhu* to sip every droplet to the brim thus totally indulging *Parama Siva.*

मधुकरसहचरचिकुरैर्मदनागमसमयदीक्षितकटाक्षैः ।

मण्डितकम्पातीरैर्मङ्गलकन्दैर्ममास्तु सारूप्यम् ॥ ३९ ॥

39. May I completely dissolve into That which is the root of all that is good, whose curly dark hair as that of the black bee, with its well initiated glances in the text of *Kama*, illumining the shores of *Kampa*.
* *Saroopyam* is the stage where the *Sadhaka*, the aspirant gets assimilated into his desired deity (*Ishta Devata*). Deep devotion leads the aspirant to a state of total oneness both in form and principle.

वदनारविन्दवक्षोवामाङ्कतटीवशंवदीभूता ।

पूरुषत्रितये त्रेधा पुरंध्रिरूपा त्वमेव कामाक्षि ॥ ४० ॥

40. Hey *Kamakshi*, You, the chaste and virtuous are the one who takes on the threefold forms as the consorts of the *Trimurthys* lives in the face of *Brahma*, the chest of *Vishnu* and the lap of *Siva*.

* *Saraswati, Lakshmi* and *Parvati* are all *Kamakshi* herself.

बाधाकरीं भवाब्धेराधाराद्यम्बुजेषु विचरन्तीम् ।

आधारीकृतकाञ्ची बोधामृतवीचिमेव विमृशामः ॥ ४१ ॥

41. Let us deliberate on that wave of Supreme Knowledge who blocks the troubles ocean of worldly life, who roams from *Mooladhara* to *Sahasrara* freely and who keeps *Kanci* as her basic foundation.

* *Mooladhara* to *Sahasrara* are the six *Cakras* and moving within that is the *Kundalini Nadi*, the force and its practice is called the *Kundalini Yoga*.

कलयाम्यन्तः शशधरकलयाऽङ्कितमौलिममलचिद्वलयाम् ।

अलयामागमपीठीनिलयां वलयाङ्कसुन्दरीमम्बाम् ॥ ४२ ॥

42. I cherish within my heart the *Divine Mother* with moon and its hare is in her headgear and pure consciousness as her true nature. The ultimate refuge of the *Vedas*, She is the imperishable beauty adorned with bracelets.

* Since *Kamakshi* is *Kalatita* not bound by time, space etc, hence She is ever eternal- *alaya* without *laya* extinction.

शर्वादिपरमसाधकगुर्वानीताय कामपीठजुषे ।

सर्वाकृतये शोणिमगर्वायास्मै समर्प्यते हृदयम् ॥ ४३ ॥

43. I submit myself wholeheartedly to that Proud Form in red shade who has been explicitly invited and reverentially lead by accomplished masters and teachers like *Paramasiva* and others to be enthroned in the seat of *Kamapeeta.*

* In the Srividya marga where the principle of *Devi* rules supreme, the main and very special twelve gurus or masters namely, *Mahesa, Madhva, Brahma, Manmatha, Skanda, Nandi, Indra, Manu, Chandra, Kubera, Agastya and krodabhataraka* help and guide the aspirants or *Sadhaka* through the right path.

समया सांध्यमयूखैः समया बुद्धया सदैव शीलितया ।

उमया काञ्चीरतया न मया लभ्यते किं नु तादात्म्यम् ॥ ४४ ॥

44. She who is desirous of dwelling in *Kanci* whose body is of the lustrous sheen of the twilight sun, is meditated upon by those with unwavering mind. That *Uma* can I ever merge into her?

* *Sayujya* is the state of total identification with the deity. When the *Sadhaka* withdraws from the outside worldly pleasures and concentrate single-mindedly on

Amba that is true *upasana* which leads to ultimate oneness with the *Amba*. *Muka Kavi* is aspiring for that here.

जन्तोस्तव पदपूजनसंतोषतरङ्गितस्य कामाक्षि ।

वन्धो यदि भवति पुनः सिन्धोरम्भस्सु बम्भ्रमीति शिला ॥ ४५ ॥

45. Hey *Kamakshi*, the sentient being who is immersed into elevated state of waves of ecstasy by worshipping you, can he be ever bound by the bonds of *Samsara*, If incase it is so, then boulders can float in sea water.

* *Samsara Bandha nirmukta – La Saha*.

कुण्डलि कुमारि कुटिले चण्डि चराचरसवित्रि चामुण्डे ।

गुणिनि गुहारिणि गुह्ये गुरुमूर्ते त्वां नमामि कामाक्षि ॥ ४६ ॥

46. *Kamakshi*, You are that *Bala Parameswari* with dangling eardrops sleeping in the basic *Mooladhara Cakra* when aroused with your crooked gait traverses *Kundali*, the circular spiral energy as the *Kutilai*. As *Candi*, you are the collective form of the trine *MahaKali*, *Mahalakshmi and MahaSaraswathi*. You are the primordial power *Savitri* that created all that is movable and immovable. As the fierce and passionate *Camundi* you vanquished the *Asuras Canda* and *Munda*. As *Gunini* you who multiplies as the threefold nature of *Satva*, *Rajas* and *Tamas*, eliminate the enemy of darkness of ignorance hidden within the innermost mind. *Guharini*, the mysterious and concealed *Guhye*, you manifest in the form of the *Guru*, the teacher I pay my obeisance to you.

अभिदाकृतिर्भिदाकृतिरचिदाकृतिरपि चिदाकृतिर्मातः ।

अनहंता त्वमहंता भ्रमयसि कामाक्षि शाश्वती विश्वम् ॥ ४७ ॥

47. Oh! *Kamakshi*, the mother of this world, you are both varied and non-varied. You are all pervading conscious and still the non-conscious is also your form. You are that ego less entity but you reveal yourself as the illumining supreme self. By these contradictions you confuse this entire world.

* The aspirant should set aside all contradictions and concentrate on *Amba* alone.

शिव शिव पश्यन्ति समं श्रीकामाक्षीकटाक्षिताः पुरुषाः ।

विपिनं भवनममित्रं मित्रं लोष्टं च युवतिबिम्बोष्ठम् ॥ ४८ ॥

48. *Siva*, *Siva* What a wonder! Just the mere glance of *Kamakshi* makes dense forest and the kingly mansion, friend and foe, pellets of clay and the cherry red lips of the maiden are all the same for the blessed ones.

* When the *Sadhaka* is blessed by the *Kripakataksha* benevolent glance of *Kamakshi* then *sama drishti* is automatically possible. Material world and its attachments matter no more.

कामपरिपन्थिकामिनि कामेश्वरि कामपीठमध्यगते ।

कामदुघा भव कमले कामकले कामकोटि कामाक्षि ॥ ४९ ॥

49. As the beloved of the antagonist of *Kama,* She is *Kameswari* enthroned in the center of *Kamapeeta.* She is the personification of *Kamakala*. That *Kamakoti Kamakshi* may she be the fabulous cow *Kamadhenu* fulfilling all our desires.

* *Kamadhenu* is the wish fulfilling cow. *Kamapeeta* is *Kamakotipeeta*.

मध्येहृदयं मध्येनिटिलं मध्येशिरोऽपि वास्तव्याम् ।

चण्डकरशक्रकार्मुकचन्द्रसमाभां नमामि कामाक्षीम् ॥ ५० ॥

50. In the middle of her heart she shines as the Sun, on the forehead the bow of *Indra* and on the head the moon respectively. I prostrate to that *Kamakshi* who is the light of all.

* In the *Sahasrara* of the practitioners of *Kundalini yoga* and *Srividyopasaka* she is the cool moon, in the *Agna Cakra* the multi-coloured rainbow of *Indra* and in the *Anahata* the resplendent sun.

sirasthitha chandranibha balastha indradhanuprabha hrudayastha ravipragya---La. Sa.

अधिकाञ्चि केलिलोलैरखिलागमयन्त्रतन्त्रमयैः ।

अतिशीतं मम मानसमसमशरद्रोहिजीवनोपायैः ॥ ५१ ॥

51. She is the natural form and vision of all *Vedas, Yantras, Mantras and Tantras* and is fond of amorously sporting in *Kanci* and is the very life of *Siva,* the enemy of *Manmata.* She pleasingly cools my mind.

* *Asamacaran- Manmata*. One who has uneven(five) deadly arrows.

नन्दति मम हृदि काचन मन्दिरयन्ता निरन्तरं काञ्चीम् ।

इन्दुरविमण्डलकुचा बिन्दुवियन्नादपरिणता तरुणी ॥ ५२ ॥

52. She who has *Kanci* as her permanent dwelling, the sun and the moon as her bosoms, who herself transforms into atom, space and sound, that ever-youthful divinity, is blessedly seated in my heart.

* From the atom came the *Akasa* and from *Akasa*. *Nada* emanated and soon.

शम्पालतासवर्णं संपादयितुं भवज्वरचिकित्साम् ।

लिम्पामि मनसि किंचन कम्पातटरोहि सिद्धभैषज्यम् ॥ ५३ ॥

53. To acquire the panacea for the decease of circuit of worldly life, I smear myself with the special medicine of the colour of lightening that has sprung on the banks of *Kampa*.

* The never-ending cycle of repeated birth and death is a disease in itself. *Kamakshi* is

the cure for the disease.

अनुमितकुचकाठिन्यामधिवक्षःपीठमङ्गजन्मरिपोः ।

आनन्ददां भजे तामानङ्गब्रह्मतत्वबोधसिराम् ॥ ५४ ॥

54. She, the hardness of whose breasts can only be guessed, fills the heart of the foe of *Ananga/Manmata* with joy. She is the very essence of mantra sastra of *Manmata* called *Srividya*. That enlightment I propiate.
Manmata Vidya is one form of *Srividya*. Of the three *Kutas*(clusters) of the 15 lettered *mantra*, middle *Kuta* is called *Kama Kutam, Kamaraja kutam*. Some A*ksharas* are also called *Kamabijam.*

ऐक्षिषि पाशाङ्कुशधरहस्तान्तं विस्मयार्हवृत्तान्तम् ।

अधिकाञ्चि निगमवाचां सिद्धान्तं शूलपाणिशुद्धान्तम् ॥ ५५ ॥

55. The lady with hook and the noose in her hands, with amazing occupation, the established conclusion of *Veda Vakyas,* that Supreme consort of the Lord with the trident, I behold her in *Kanci.*
* Is it not amazing that the *Amba* who is the ultimate reality also plays the role of the consort of *Mahadeva*?

आहितविलासभङ्गीमाब्रह्मस्तम्बशिल्पकल्पनया ।

आश्रितकाञ्चीमतुलामाद्यां विस्फूर्तिमाद्रिये विद्याम् ॥ ५६ ॥

56. From *Brahma* to the tiny worm, the undulating wave of creation is the beautiful handwork of hers. Resident of *Kanci,* She is the preeminent unsurpassed form of true knowledge. I adhere to her.
**Brahma*, the so-called creator and the tiniest of the tiny worm of his so-called creation are all the handiwork of *Amba* and *Amba Kamakshi* alone.

Aabrahma keeta janani.— La Saha.

मूकोऽपि जटिलदुर्गतिशोकोऽपि स्मरति यः क्षणं भवतीम् ।

एको भवति स जन्तुर्लोकोत्तरकीर्तिरेव कामाक्षि ॥ ५७ ॥

57. *Kamakshi,* the dumb mute, the matted haired ascetic, the misfortune laden and the grief stricken beings, if they remember even for a moment your greatness, they will attain ever increasing fame and name in this worldly life.
* Here we can infer that *Muka Kavi's,* the dumb mute turned into a inspired poet (*asukavi)* by grace of *Kamakshi.*

पञ्चदशवर्णरूपं कंचन काञ्चीविहारधौरेयम् ।

पञ्चशरीयं शंभोर्वञ्चनवैदग्ध्यमूलमवलम्बे ॥ ५८ ॥

58. The fifteen-lettered *Kadi/Manmata* Vidya is her very form. She is the playful

leader of all the divine presence in *Kanci*. Being the very base of the art of *Manmata*, She hoodwinks *Siva* with dexterity. I depend on her.
*The fifteen letters of the *Pancadasi Mantra* are divided into three clusters of 5-6-4, the *Vakbhava, Kamaraja*, and the *Sakti Kutam*. These three *Kutams* are the very form of the *Amba*..

Srimad vakbhava Kutaika swaroopa mukha pankaja, Khantata kati paryanta Madhya kuta swaroopini, Sakti kutaika tapanna katyathopaka darini.--- La Saha.

परिणतिमतीं चतुर्धा पदवीं सुधियां समेत्य सौषुम्नीम् ।

पञ्चाशदर्णकल्पितमदशिल्पां त्वां नमामि कामाक्षि ॥ ५९ ॥

59. Traveling through the *Sushumna Nadi* of the wise men, you transform into the four fold distinctions of *Para, Pashyanti, Madhyama* and *Vaikhari*. The fifty-one letters are forms of the enumerated shapes of you alone. I pray to thee.
*The sound that emanates from the *Mooladhara* as *Para* while traversing the *Kundalini* goes through the stages of *Pasyanti, Madhyama* before it comes out as the spoken language or the sounds we hear as *Vaikari* from our vocal chords. The power, the *Sakti* traverses through the *Sushumna Nadi* that lies between *Ida* and *Pingala. (yoga sastra).*

Para pratyakkshitiroopa pashyanti paradevata, madyama vaikari roopa---La Saha

आदिक्षन्मम गुरुराडादिक्षान्ताक्षरात्मिकां विद्याम् ।

स्वादिष्ठचापदण्डां नेदिष्ठामेव कामपीठगताम् ॥ ६० ॥

60. By initiating me into the knowledge of the letters of *A to Ksha*, the *Devi* shining in the *Kamapeeta* with her tasty sweet sugar cane bow has been brought very close to me by my *Guru.*
**A to Ksha* the 51 lettered *Vidya* is the *Matrukakshara.*

तुष्यामि हर्षितस्मरशासनया काञ्चिपुरकृतासनया ।

स्वासनया सकलजगद्भासनया कलितशम्बरासनया ॥ ६१ ॥

61. I joyfully think of that magnificent power who delights the Lord, the chastiser of *Manmata*, who is established in *Kanci* fully absorbed in her own self, who revived the destroyer of *Sambaran* illumining the world with her power of illusion.
* *Maya Sakti*, the power of illusion is the divine play or *leela*, which creates this illusory world. The demon *Sambaran* was killed by *Manmata* and hence *Sambarasanan*. *Siva* burned *Manmata* to ashes and *Amba* brought him back to life from the very same ashes.

प्रेमवती कम्पायां स्थेमवती यतिमनस्सु भूमवती ।

सामवती नित्यगिरा सोमवती शिरसि भाति हैमवती ॥ ६२ ॥

62. The daughter of *Himavan* who is fond of the river *Kampa*, is firmly established in the minds of ascetics. She who pervades the entire universe and who is the theme of immutable *vedic* aphorisms is majestically shining with half moon in her head.

कौतुकिना कम्पायां कौसुमचापेन कीलितेनान्तः ।

कुलदैवतेन महता कुड्मलमुद्रां धुनोतु नःप्रतिभा ॥ ६३ ॥

63. May my mind blossom forth fully from the budded stage to full blown divination by the grace of the foremost guardian deity who is eager on *Kampa* river and who is pinned down by the flowery arrows of *Manmata*.

यूना केनापि मिलद्देहा स्वाहासहायतिलकेन ।

सहकारमूलदेशे संविद्रूपा कुटुम्बिनी रमते ॥ ६४ ॥

64. Her glowing body has enjoined the youth having *Agni*, the lord of *Devi Swaha*, as the mark betwixt his brows, under the shade of the mango tree. Though She is pure consciousness personified, She enjoys herself being family-oriented women.
* Agni is the husband of *Swaha devi*. *Agni* is the third eye on the forehead (between the brows) of *Siva*.

कुसुमशरगर्वसंपत्कोशगृहं भाति काञ्चिदेशगतम् ।

स्थापितमस्मिन्कथमपि गोपितमन्तर्मया मनोरत्नम् ॥ ६५ ॥

65. The wealthy resource of the ego of *Manasija*, abiding in the midst of *Kanci*, that treasure within which that is the gem that is my mind is buried.

दग्धषडध्वारण्यं दरदलितकुसुम्भसंभृतारुण्यम् ।

कलये नवतारुण्यं कम्पातटसीम्नि किमपि कारुण्यम् ॥ ६६ ॥

66. I personify in my heart that forever fresh and young Supreme Compassion of the tawny red colour of just unfolding *Kusumba* flowers who on the slopes of *Kampa*, burnt out the six fold perceptions of *Varna*, *Mantra, Pada*, *Kala, Tatwa and Bhuvana*.
* The letters *Akshara* are the *Varna Adhva*. Their meanings are *Padadhva*. Letters or words with special powers or meanings form the *Mantradhva. Kaladhva* are classified further *Brahma, Vishnu, Rudra, Iswara, and Sadasivakala*. The five primordial elements are the *Bhuvanadhva*. From *Siva* to *Prithvi* the earth, the 36 *Tatwa*s are the *Tatvadhva*s. All these perceptions are the preparatory path but the ultimate goal is that one and only *Devi Kamakshi*.
Shadhvateetaroopini---La Saha.

अधिकाञ्चि वर्धमानामतुलां करवाणि पारणामक्ष्णोः ।

आनन्दपाकभेदामरुणिमपरिणामगर्वपल्लविताम् ॥ ६७ ॥

67. I feast upon unequalled tender leaf of supremacy proudly full of the ripe redness

that is ever growing in *Kanci*, that *Ananda* with its different stages.
* *Ananda* can be transient worldly pleasures and everlasting *Satchitananda.*

बाणसृणिपाशकार्मुकपाणिममुं कमपि कामपीठगतम् ।

एणधरकोणचूडं शोणिमपरिपाकभेदमाकलये ॥ ६८ ॥

68. I concentrate upon one with varied shades of the red tinted consciousness, with arms of arrows, hook, noose and bow, adorned with moon in its head and seated in *Kamapeeta.*
* *Atmabinna brahmaswaroopa*.

किं वा फलति ममान्यैर्बिम्बाधरचुम्बिमन्दहासमुखी ।

संबाधकरी तमसामम्बा जागर्ति मनसि कामाक्षी ॥ ६९ ॥

69. When the soft smiling *Kamakshi* with her lips as red as the bimba fruit obstructing the darkness of ignorance is awakening in my mind of what use are other things?

मञ्चे सदाशिवमये परिशिवमयललितपौष्पपर्यङ्के ।

अधिचक्रमध्यमास्ते कामाक्षी नाम किमपि मम भाग्यम् ॥ ७० ॥

70. On the divine cot called *Sadasiva*, on the flowery bed of Parasiva, on the central dot called *bindu* of the *Sricakra,* my fortune is enthroned in the name of *Kamakshi.* *In the *Sricakra* the central and the core *Bindusthana* is the *Sarvanandamayacakra*. The seat of the *Cakra* is the cot of *Sadasiva tatva. Brahma*, *Vishnu*, *Rudra* and *Iswara* form the supporting legs. The quilt on the cot is the *Para Siva* the *Parameswara*. On this *Kameswari* is seated on the lap of *Kameswara*.

रक्ष्योऽस्मि कामपीठीलासिकया घनकृपाम्बुराशिकया ।

श्रुतियुवतिकुन्तलीमणिमालिकया तुहिनशैलबालिकया ॥ ७१ ॥

71. She, who is dancing in *Kamapeeta*, that auspicious ocean of kindness, that jeweled chain shining on the tresses of young maiden called Veda, that babe of the snow clad mountain, may I be protected by her glances?

* *Vedas* the timeless *Sruti* is considered to be ever young. (rúyae=iSm /

lúyae=iSm)

लीये पुरहरजाये माये तव तरुणपल्लवच्छाये ।

चरणे चन्द्राभरणे काञ्चीशरणे नतार्तिसंहरणे ॥ ७२ ॥

72. She, the wife of *Tripurari*, the embodiment of illusion, adorned by the moon protects from adversity those who worship her. That resident of *Kanci*, the youthful reddish tender shoots I melt into her.

मूर्तिमति मुक्तिबीजे मूर्ध्नि स्तबकितचकोरसाम्राज्ये ।

मोदितकम्पाकूले मुहुर्मुहुर्मनसि मुमुदिषाऽस्माकम् ॥ ७३ ॥

73. I am desirous of constantly thinking on that form that which is pleasing to those living on the banks of *Kampa*, placing the very life of the *Cakora* bird (the moon) on her head and that very seed of the eternal bliss.
* *Cakora* bird lives by drinking the rays of the Moon.

वेदमयीं नादमयीं बिन्दुमयीं परपदोद्यदिन्दुमयीम् ।

मन्त्रमयीं तन्त्रमयीं प्रकृतिमयीं नौमि विश्वविकृतिमयीम् ॥ ७४ ॥

74. I bow to that all pervading deity who is the sounds of *Vedas*, the waves of *Nada*, the energy in the circular *Bindu*, the moon that which was born in the world of *Parapada*, syllables of *Mantras*, practice of *Tantra*, the cause of one and all in their natural condition and the effect of all in their varied forms which fills the universe.
* *Sarvamantratmike sarvatantratmike – Shymala dandakam*

पुरमथनपुण्यकोटी पुञ्जितकविलोकसूक्तिरसधाटी ।

मनसि मम कामकोटी विहरतु करुणाविपाकपरिपाटी ॥ ७५ ॥

75. The auspicious manifestation of the lord who burnt the three worlds, the intrinsic flow of the poetry of excellent poets, filled with pathos, that *Kamakoti* may she play in my innermost self.

कुटिलं चटुलं पृथुलं मृदुलं कचनयनजघनचरणेषु ।

अवलोकितमवलम्बितमधिकम्पातटममेयमस्माभिः ॥ ७६ ॥

76. I behold on the borders of *Kampa,* something which is Curly haired, sparkling eyed, with rounded waist and soft gait and is immeasurable. I grasp that firmly.

प्रत्यङ्मुख्या दृष्ट्या प्रसाददीपाङ्कुरेण कामाक्ष्याः ।

पश्यामि निस्तुलमहो पचेलिमं किमपि परशिवोल्लासम् ॥ ७७ ॥

77. By the flame of light that which is the grace of *Kamakshi*, I behold the unparalleled and ripe joyful delight of *Paramasiva.*
* *Antarmukhasamaradya bahirmukhasudhurlabha- La Saha.*

विद्ये विधातृविषये कात्यायनि कालि कामकोटिकले ।

भारति भैरवि भद्रे शाकिनि शांभवि शिवे स्तुवे भवतीम् ॥ ७८ ॥

78. *Vidya,* the true power beyond the creator's creation, *Katyayani, Kali, Kala of Kamakoti, Bharati, Bhairavi, Bhadra, Sakini, Sambhavi* and *Sive,* I praise you.
**Sudhavidhya* aspect of *Amba is Vani* the divine consort of *Brahma.* Hence She is

Vidya. *Amba* in *Kanci* took birth as the daughter of *Katyayana maharishi*. Hence She is *Katyayani*. When She is dark-hue and destructive mood to annihilate all evils She is *Kali*. She is also shines as *Kamakoti*. As knowledge of the letters, words and the substance of it, She is *Bharati*. As is the power behind the *Ashtabhairavas*, She is *Bhairavi*. The compassionate and auspicious form of *Kali* is *Bhadra*. *Shakini* is the *Devi* with five faces residing in the *Mooladhara Cakra*. *Sambhavi* is the source of eternal happiness/*Ananda*.

मालिनि महेशचालिनि काञ्चीखेलिनि विपक्षकालिनि ते ।

शूलिनि विद्रुमशालिनि सुरजनपालिनि कपालिनि नमोऽस्तु ॥ ७९ ॥

79. *Malini*, the garland of *A to Ksha*, *Calini*, the delight of *Mahesa, Kelini*, happily sporting in *Kanci, Kalini*, the annihilator of foes, *Sulini*, the bearer of arms, *Salini*, adorned with strings coral beads, *Palini*, the protector of devas, *Kapalini*, the wife of *Kapala Siva*, I prostrate to you.

* All are none other than *Devi Kamakshi*.

देशिक इति किं शंके तत्तादृभव नु तरुणिमोन्मेषः ।

कामाक्षि शूलपाणेः कामागमसमयज्ञदीक्षायाम् ॥ ८० ॥

८० ॥ I have no doubt that the revered youthful manifestation *Kamakshi* is the guide and *Guru* to *Siva*, that trident wielder who has made it his mission to master the art of लखवे ॥

वेतण्डकुम्भडम्बरवैतण्डिककुचभरार्तमध्याय ।

कुङ्कुमरुचे नमस्यां शंकरनयनामृताय रचयामः ॥ ८१ ॥

81. We prostrate to that saffron coloured One whose burgeoning breasts challenge the bulging forehead of the elephant, and whose weight is a strain on the slender waist and is a sweet feast to the eyes of *Sankara*.

अधिकाञ्चितमणिकाञ्चनकाञ्चीमधिकाञ्चि कांचिदद्राक्षम् ।

अवनतजनानुकम्पामनुकम्पाकूलमस्मदनुकूलाम् ॥ ८२ ॥

82. I envisage on the slopes of *Kampa* that Benevolent Being adorned with gem studded golden girdle, compassionate towards those who pay obeisance and with a favorable disposition towards me.

परिचितकम्पातीरं पर्वतराजन्यसुकृतसंनाहम् ।

परगुरुकृपया वीक्षे परमशिवोत्सङ्गमङ्गलाभरणम् ॥ ८३ ॥

83. I perceive by the grace of my *Paramaguru* the Divinity, that familiar figure which strolls on the Kampa beds, the divine gift to the meritorious actions of the king of mountains and the auspicious ornament on the lap of *Paramasiva*.

* *Guru, Paramaguru, Parameshtiguru and Parapara Guru* is how the tradition goes. Here we can discern that *Muka Kavi* had been under the guidance of his *Paramguru* too.

दग्धमदनस्य शंभोः प्रथीयसीं ब्रह्मचर्यवैदग्धीम् ।

तव देवि तरुणिमश्रीचतुरिमपाको न चक्षमे मातः ॥ ८४ ॥

84. Oh *Amba*, the divine mother! Your extravagant beauty could not tolerate the famed celibacy of *Paramasiva*, the destroyer of *Kama*.

मदजलतमालपत्रा वसनितपत्रा कराद्दतखानित्रा ।

विहरति पुलिन्दयोषा गुञ्जाभूषा फणीन्द्रकृतवेषा ॥ ८५ ॥

85. Her *tilaka* is made of the mixture of the ichors of the rutting elephant and medicinal leaves, her garments are made out of leaves, the beaded chains of the black berry is her ornament, the dig is on her shoulders. Thus *Amba Devi* revels herself in the roopa of hunter women.

* K*irati. Bhramarambika-Srisailam*

अङ्के शुकिनी गीते कौतुकिनी परिसरे च गायकिनी ।

जयसि सविधेऽम्ब भैरवमण्डलिनी श्रवसि शङ्खकुन्डलिनी ॥ ८६ ॥

86. With the parrot on her lap, fond of music, surrounded by musicians, closely covered by the *Bhairava Ganas*, that *Divine Mother* attracts one and all.

* *Matangi / Mantrini* –The Mininster to *Amba.*

प्रणतजनतापवर्गा कृतबहुसर्गा ससिंहसंसर्गा ।

कामाक्षि मुदितभर्गा हतरिपुवर्गा त्वमेव सा दुर्गा ॥ ८७ ॥

87. *Kamakshi*, you liberate the soul that surrenders to you. The author of the varied creation, borne by the lion pleasing to the effulgent *Siva*, annihilator of enemies, you are none other than *Devi Durga*.

* k«tb÷sgaR / k«tr{a÷sgaR

Durga --The warlord.

श्रवणचलद्वेतण्डा समरोद्दण्डा धुतासुरशिखण्डा ।

देवि कलितान्त्रषण्डा धृतनरमुण्डा त्वमेव चामुण्डा ॥ ८८ ॥

88. *Devi Kamakshi*, with her dangling earrings is formidable in the war fields. She tosses around the heads of her enemies, wears their membranes as garland and carries the human skull in her hand. You are none other than *Camundi*.

* The annihilator of *Canda and Munda, Camunda*.

उर्वीधरेन्द्रकन्ये दर्वी-रितेन भक्तपूरेण ।

गुर्वीमकिंचनार्ति खर्वीकुरुषे त्वमेव कामाक्षि ॥ ८९ ॥

89. Born off King of mountains, *Kamakshi* with ladle filled with food you appeased the hunger of the poorest of the poor. You are none other than *Annapoorani.*
* *Annapoorani-Kasi.*

ताडितरिपुपरिपीडनभयहरण निपुणहलमुसला ।

क्रोडपतिभीषणमुखी क्रीडसि जगति त्वमेव कामाक्षि ॥ ९० ॥

90. *Kamakshi*, you are expert in destroying the fear about the cruelty of the enemies by wounding them. You are armed with plough and the mace. With your fiendish face that looks like the boar, *Varahi*, you enact your play in this world.
* *Dandini*, *MahaVarahi* the boar-faced general or *senapathi* of the *Amba.*

स्मरमथनवरणलोला मन्मथहेलाविलासमणिशाला ।

कनकरुचिचौर्यशीला त्वमम्ब बाला कराब्जधृतमाला ॥ ९१ ॥

91. Oh You *Bala Devi*, desirous of marrying Lord who destroyed *Manmata*, you, the gem studded ornamental abode of enjoyment of the *Kamavilsa* who over shines the brilliance of pure gold with aplomb, in your lotus like hands holds the garland of flowers.
* *Swayamvara Parvati.*

विमलपटी कमलकुटी पुस्तकरुद्राक्षशस्तहस्तपुटी ।

कामाक्षि पक्ष्मलाक्षी कलितविपञ्ची विभासि वैरिञ्ची ॥ ९२ ॥

92. *Kamakshi*, in her pristine pure clean robes, with lotus as her home, book and the rosary of rudraksha in her upheld palms, has a long and thick eyelashes and her *Veena Vipanchi* in her hands. Thus, She is in her full splendor as *Saraswathi*, the consort of *Brahma*.
* *Saraswathi.*

कुङ्कुमरुचिपिङ्गमसृक्पङ्किलमुण्डालिमण्डितं मातः ।

जयति तव रूपधेयं जपपटपुस्तकवराभयकराब्जम् ॥ ९३ ॥

93. Oh Mother, your contour is in saffron red hue and adorns itself with the garland of severed heads dripping with blood, holds a rosary and a book and the gesture of generosity and fearlessness as mark of the hands. Praise be to thee in this form.
* *TripuraBhairavai.*

कनकमणिकलितभूषां कालायसकलहशीलकान्तिकलाम् ।

कामाक्षि शीलये त्वां कपालशूलाभिरामकरकमलाम् ॥ ९४ ॥

94. Hey *Kamakshi*, decorated with golden and gem studded ornaments, your shining black beauty beats the shine of the polished iron. You in your soft flowerlike hands hold skull and trident. I contemplate upon you in my heart.

* *Pratyangira*

लोहितिमपुञ्जमध्ये मोहित-भुवने मुदा निरीक्षन्ते ।

वदनं तव कुवयुगलं काञ्चीसीमां च केऽपि कामाक्षि ॥ ९५ ॥

95. *Kamakshi*, in the midst of the heaped reflection of red light in the *Anahata Cakra*, only a selected few can perceive your mesmerizing face, your two breasts and the narrow waist.

* The *trikona*, the triangle is the basis of *Kamakala Dyana*.

जलधिद्विगुणितहुतबहदिशादिनेश्वरकलाश्विनेयदलैः ।

नलिनैर्महेशि गच्छसि सर्वोत्तरकरकमलदलममलम् ॥ ९६ ॥

96. From the base of 4-6-10-12-16-2 petal lotus you raise as the *Kundalini*, the serpentine power and cross over and merge into the pure 1000 petal lotus called Akula charka.

* *Mooladhara* is the four petaled lotus, *Swathishtana* the six, *Manipooraka* the ten, *Anahata* the twele, *Visudhi* the twelve and *Agna* the two. The power of *Kundalini* that raises from the base of *Mooladhra* crosses one by one the six *Cakras* and finally goes and joins the power of *Siva* in the *Sahasrara* the thousand petalled lotus.

सत्कृतदेशिकचरणाः सबीजनिर्बीजयोगनिश्रेण्या ।

अपवर्गसौधवलभीमारोहन्त्यम्ब केऽपि तव कृपया ॥ ९७ ॥

97. Those who sincerely serve the enlightened *Guru*, by your grace climbs the through path of *Sabeeja* and *Nirbeeja* yoga and attain the ultimate liberation.

**Sabeeja Dyana* And *Nirbeeja Dyana* are the two methods of attaining liberation.

अन्तरपि बहिरपि त्वं जन्तुततेरन्तकान्तकृदहंते ।

चिन्तितसंतानवतां संततमपि तन्तनीषि महिमानम् ॥ ९८ ॥

98. You are the trueself of *Maheswara*, the death knoll the god of death *Yama*. You pervade all living beings and bless those who are on incessantly meditating on you with the ultimate knowledge.

*

कलमञ्जुलवागनुमितगलपञ्जरगतशुकग्रहौत्कण्ठ्यात् ।

अम्ब रदनाम्बरं ते बिम्बफलं शम्बरारिणा न्यस्तम् ॥ ९९ ॥

99. Your sweet voice tempts *Manmata* to think a parrot is captured in the cage of throat. He offers the cheery red ripe *bimba* fruit at those lips, which are covering

the jewel like teeth.
* It is *Manmata's* fond hope that *Amba* will open her lips to eat the *Bimba* fruit and with her sweet voice will speak something to him.

जय जय जगदम्ब शिवे जय जय कामाक्षि जय जयाद्रिसुते ।

जय जय महेशदयिते जय जय चिद्गगनकौमुदीधारे ॥ १०० ॥

100. The *Mother Supreme*, praise be to you the ever auspicious *Kamakshi*, victory to the *Himavathy* the daughter of the king of the mountains *Himavan*, victory to you the sweetheart of Lord *Mahesa*, praise be to you who is the flowing divine nectar from the moonshine of the Pure consciousness.

आर्याशतकं भक्त्या पठतामार्याकटाक्षेण ।

निस्सरति वदनकमलाद्वाणी पीयूषधोरणी दिव्या ॥ १०१ ॥

101. Whomsoever who recites this *ARYASATAKA* in praise of that *Arya*, with reverance and *Bakti*, by Her grace will be blessed with of *vakvilasa*, the uninterrupted flow of speech.
Arya Sataka is leading us towards *Padaravinda Sataka*.

आर्याशतकं संपूर्णम् ॥